

A lecture in 'Aqeedah

Al-Qada' wal-Qadar

"Fate and divine decree"

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Introduction

Indeed the book of Allah, the authentic Sunnah and the conscious of the ummah of the Salaf indicate to the obligation of believing in the Qadar "i.e. divine decree" the good and the bad. It is from the six principles of Emaan "i.e. faith" that the servant's Islam and his faith is incomplete unless it is accompanied by it.

Just as what is directed towards this from verses of the Noble Qur'an and elaborate authentic narrations (of the prophet).

Rather a succession narrations on this [topic of faith] on the authority of the trustworthy messenger revealed upon him from his Lord, the most virtuous prayers and salutations be upon him, from that is the statement of Allah.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ

إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

"Know you not that Allah knows all that is in heaven and on earth? Verily, it is (all) in the Book (Al-Lauh Al-Mahfooz). Verily! That is easy for Allah."

{Al-Hajj verse 70}

AL QADAA' WAL QADAR

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ

إِلَّا فِي كِتَابٍ مِّن قَبْلُ أَن نَّبْرِأَهَا إِنَّا ذَلِك عَلَى اللَّهِ

يَسِيرٌ ﴿٢٢﴾

"No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lauh Al-Mahfooz), before We bring it into existence. Verily, that is easy for Allah."

{ Al-Hadeed verse 22 }

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾

"Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation, as written in the Book of Decrees Al-Lauh Al-Mahfooz)."

{ Al-Qamar verse 49 }

Al-Bukhari and Muslim on the authority of Abi Hurairah, May Allah be pleased with him, that prophet, when asked by Jabriel concerning the faith the prophet responded:

"that you are to believe in Allah, His angels, His books, meeting of Allah, His messengers, the resurrection and the divine decree all of it."

{ Wording from Muslim }

AL QADAA' WAL QADAR

Jabriel responded:

"You are correct."

And in Muslim brings in authentication a hadith from "the leader of the believers" 'Umar bin al-Khattab, May Allah be pleased with him, that Jabriel, peace upon him, asked the prophet concerning faith.

Then he replied:

"That you should believe in Allah, His angels, His books, His messengers, the last day and you should believe in divine decree the good of it as well as the bad."

So Jabriel responded to him you are correct. And narrations in this meaning (of faith) are many.

The Ist category: Allah's Knowledge

Indeed the *'Ulama* [i.e. the scholars], May Allah shower mercy upon them, mention the belief of the *al-Qadar* "i.e. the divine decree" is comprised of four matters.

The first matter is the belief that Allah knows everything before its existence by way of His eternal knowledge. He knows its measure, its length of time, the appointed end of the servant and his means of existence "rizq" etc. just as Allah says:

إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٢﴾

"Verily, Allah is the All Knower of everything."

{Al-'Ankabut verse 62}

&

لَتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ

قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١٢﴾

"That you may know that Allah has power over all things, and that Allah surrounds (comprehends) all things in (His) Knowledge."

{At-Talaq verse 12}

&

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ
مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا
وَلَا حَبَّةٌ فِي ظُلُمَةٍ إِلَّا رُؤِيَ وَلَا رَطْبٌ وَلَا يَابِسٌ
إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾

"And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of neither the earth nor anything fresh or dry, but is written in a Clear Record."

{Al-An'aam verse 59}

As well as there are many verses regarding its meaning.

The 2nd category: Written

The second category from the categories of the belief in the divine decree is Allah's writing of all things from the good, the bad, obedience, and disobedience, appointed term, means of remaining in existence [i.e. rizq] and so forth just as Allah says:

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ

إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

"Know you not that Allah knows all that is in heaven and on earth? Verily, it is (all) in the Book (Al-Lauh Al-Mahfooz). Verily! That is easy for Allah."

{Al-Hajj verse 70}

Regarding many verses some of which previously mentioned. And In Saheeh al-Bukhari and Saheeh Muslim from the hadith of 'Ali, May Allah be pleased with him, that the prophet said:

"There is no individual from among you except that indeed his seat in paradise and his seat in Hell have been written down for him."

The companions responded:

"O messenger of Allah, then why shouldn't we just trust in what is already written down for us and leave off deeds?"

The prophet said:

"perform deeds for every matter that has been made easy is due to what was created for him, as for who is from the people of *sa'dah* (i.e. happiness/paradise), then it will be made easy for him to do the deeds from the people of *sa'dah*; and as for who is from the people of *shagawah* (i.e. misery/hellfire), then it will be made easy for him to do the deeds from the people of *shagawah*."

AL QADAA' WAL QADAR

Then the messenger of Allah recited the statement of Allah:

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۖ وَصَدَّقَ بِالْحُسْنَىٰ ۖ

**"As for him who gives (in charity) and keeps his duty to Allah and fears Him,
And believes in Al-Husna."**

{ Al-Lail verse verses 5 & 6 }

This the meaning of two verses and in this subject there are many ahadeeth (plural for hadith), and from those narrations is the hadith of 'Abdullah bin mas'ud (in Bukhari and Muslim) in the hadith it mentions the creation of the embryo and that it has been written for its means of maintaining its existence "rizq", its life span, its deeds and it being in misery or happiness.

The 3rd category: Allah's Will

The 3rd matter from the categories of the belief in *al-Qadar* is that Allah does not cause anything to exist within His dominion that is unwanted (by Allah), nor does anything occur throughout the heavens nor the earth unless it is by His Will. Just as Allah says:

لِمَن شَاءَ مِنْكُمْ أَن يَسْتَقِيمَ ﴿٢٨﴾

وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾

"To whomsoever among you who wills to walk straight, and you will not, unless (it be) that Allah wills, the Lord of the Alameen (mankind, jinn and all that exists)."

{At-Takwir verses 28 & 29}

&

فَمَن شَاءَ ذَكَرْهُ ﴿٥٥﴾

وَمَا يَذْكُرُونَ إِلَّا أَن يَشَاءَ اللَّهُ هُوَ أَهْلُ التَّقْوَىٰ

وَأَهْلُ الْمَغْفِرَةِ ﴿٥٦﴾

AL QADAA' WAL QADAR

"So whosoever will (let him read it), and receive admonition (from it)! And they will not receive admonition unless Allah wills; He (Allah) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any Ilah (God) along with Him, and He is the One Who forgives (sins)."

{ Al-Mudaaththir verses 55 & 56 }

&

وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرَهُمْ

وَمَا يَفْتَرُونَ ﴿١٣٧﴾

"And if Allah had willed they would not have done so. So leave them alone with their fabrications."

{ Al-'An'aam verse 137 }

&

مَنْ يَشَاءِ اللَّهُ يُضِلِّهِ وَمَنْ يَشَاءُ يُجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٣٩﴾

"Allah sends astray whom He wills and He guides on the Straight Path whom He wills."

{ Al-'An'aam verse 39 }

&

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ ۖ

وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا

كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ

اللَّهُ الرَّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾

"And whomsoever Allah wills to guide, He opens his breast to Islam, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allah puts the wrath on those who believe not."

{Al-'An'aam verse 125}

And these verses on this subject are very abundant, it is well-known throughout the book of Allah that the *iraadah* [i.e. will] mentioned in the previous verse by definition is *al-mashi'ah* [i.e. want] means *iraadatu-kaw'niyah qadariyah* [i.e. Allah's universal will decreed] is unlike the *iraadah* in the statement of Allah:

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ

قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٦﴾

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ

الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا ﴿٢٧﴾

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ ۚ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴿٢٨﴾

AL QADAA' WAL QADAR

And whomsoever Allah wills to guide, He opens his breast to Islam, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allah puts the wrath on those who believe not. Allah wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away from the Right Path. Allah wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with woman)."

{An-Nisaa' verse 26-28}

The *iraadah* mentioned in these three verses is *iraadatu-shar'iyah* or *deeniyah* [i.e. Allah's legislative/religious will] by definition is love and the distinction between the two is the first, its will is never refused; rather what Allah wills to take place then it is a must for it to happen, just as what Allah says:

انَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾

"Verily, His Command, when He intends a thing, is only that He says to it, "Be!" and it is!"

{Yaasin verse 82}

As for *iraadatu-shar'iyah*, then indeed, it exists within some of humanity and it varies (from person to person). An illustration of that is Allah informing humanity that he wants make this matter clear them, He wants to guide them to the truth and He wants humanity to turn away from sin (shirk); However, along with that many of the creation are still not guided, granted the success to turn away from sin (of shirk) nor have insight towards the truth (the religion of Islam).

This is on the grounds that Allah made it plain the evidences and proofs, made clear the path (to paradise), introduced the means to turn away from sin (shirk) and illustrated the means of it; Yet Allah did not will for some of humanity to be guided, to turn away from sin nor to be enlightened (towards the truth), for that reason he is not able to find what Allah has willed for him religiously (guidance, etc.).

AL QADAA' WAL QADAR

Since Allah's knowledge and His universal will proceeds the individual being aided not to be from among those who are rightly guided or from those who are granted success to turn away from (shirk).

This is an enormous quest suitable that should you to comprehend and understand it, to be enlightened regarding its proofs so that the believer would be safe from the many problems and doubtful misguided matters that many are faced with and confused about and the reason is due to the lack of being able to identify the difference between the two (Allah's universal will and His legislative will).

From the things that elevates the status (of the believer) is that believing in the two types of Allah's will comes together within the believer. Thus verily, he believed in Allah's *mashi'ah* [i.e. legislative will" as well as Allah's universal will at the same time. Indeed, his belief, his performing what is legislated, does whatever Allah wants him to perform and implements what is beloved to Allah religiously.

With respect to the disbeliever and the disobedient, Allah's universal Will is isolated to him. Verily, he disbelieved in Allah's legislative and universal will and indeed Allah's legislative will is held back from the disbeliever and the disobedient one due to him not performing what is intended by it and that is defined as the religion *Islam* and obedience (to Allah); so you should take note and consideration of this matter. Allah is the one who grants success.

The 4th category: Allah's Creation

The fourth matter from the categories of the belief in *al-Qadar* is that Allah is the All-Creator, the One who causes all things from its essence, qualities/attributes and actions to come into existence.

Thus all of what Allah has created is actualized by Allah's *mashi'ah* "supreme will" and His ability (to do so). So the servant, his *rizq*, his obedience and his disobedience, all of it Allah has created it. The servants' actions are in direct relation to him, meaning he is deserving of the reward (from Allah) upon his good conduct and he is deserving of the punishment (of Allah) upon his wickedness.

The reality is that the servant is the doer of his own actions; he is given a will and ability. Indeed, Allah has given this to the servant. He is the All-Creator of the servant and the servant's actions, ability and will just as Allah says:

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

"Allah has power over all things."

{Al-Baqarah verse 20}

&

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿٢٨﴾

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾

"To whomsoever among you who wills to walk straight, and you will not, unless (it be) that Allah wills, the Lord of the Alameen (mankind, jinn and all that exists)."

{At-Takwir verses 28 and 29}

AL QADAA' WAL QADAR

So not a thing from the actions of the servant and other than him is escapable from Allah's ability and His supreme will. Thus Allah's knowledge all-inclusive (of everything); His Will is executed; His Ability is complete/perfect nothing is incapable to neither Allah nor does any person is able to slip away (from Allah's Supreme Will and Knowledge). Just as Allah says:

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ

يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ

قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١٢﴾

"It is Allah who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allah has power over all things, and that Allah surrounds (comprehends) all things in (His) Knowledge."

{At-Talaq verse 12}

The Qualities of Allah are not created

So the '*Ars'h* "the throne" and whatever is beneath it from the heavens and the earth, the angels, the oceans, the rivers, the animals and so forth, everything in existence, exists by the Supreme Will and Ability of Allah.

There is no other creator like Allah, no *Rabb* [i.e. Lord, Master and Nurturer] other than Allah, He has no associates in that respect. All of that just like He has no partners in His worship or in His Names and Attributes, like Allah says:

اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ



"Allah is the Creator of all things, and He is the Wakeel (Trustee, Disposer of affairs, Guardian, etc.) over all things."

{Az-Zumar verse 62}

&

وَاللَّهُمَّ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ

الرَّحِيمُ

"And your Ilah (God) is One Ilah (God - Allah), La ilaha illa Huwa (there is none who has the right to be worshipped but He), the Most Beneficent, the Most Merciful."

{al-Baqarah verse 163}

AL QADAA' WAL QADAR

&

قُلْ هُوَ اللَّهُ أَحَدٌ

اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ لَمْ

يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

"Say (O Muhammad (Peace be upon him)): "He is Allah, (the) One. Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). He begets not, nor was He begotten; He begets not, nor was He begotten; and there is none co-equal or comparable unto Him."

{ Al-Ikhlaas verses 1-4 }

&

لَيْسَ

كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ ۝

"There is nothing like unto Him, and He is the All-Hearer, the All-Seer."

{ Ash-Shura' verse 11 }

AL QADAA' WAL QADAR

Therefore, Allah is the creator and other than Him is creation as well as His Qualities is like His essence — not created!!! —, His speech is from His attributes and the Noble Qur'an is from His speech revealed [sent down] to His messenger. Thus, the speech of Allah is revelation and not created in which consensus of *Ahli-Sunnah* [i.e. the people of the Sunnah] who are the companions of the messenger of Allah and whoever treads upon their way/path until the Last Day unanimously agree upon this belief.

Conclusion

So from what we have mentioned, it has been made clear for the one seeking the truth that the categories of *al-Qadar* are four, whosoever believes and encompass its meaning, then indeed he has believed in *al-Qadar* (whole-heartedly) the good of it as well as the bad of it.

The 'Ulama have mentioned these categories in their books of 'Aqeedah and they have made these matters plain with evidences. From them who mention that in a concise matter is Shaykhul-Islaam Ibn Taymiyah, may Allah have mercy upon him, in his book *'Aqeedatul-Wasatiyah* and his pupil, Ibnul Qayyum may Allah mercy upon him, mentions this and expounds on the issue of *al-Qadar* in his book *Shefa'ul-'Aqeel fi masa'eli al-Qada' wal-Qadar*.

I ask Allah to grant all of us the understanding of His religion and grant us the ability to be upright towards the religion. May He guide us and the rest of the Muslims to the *Siraatul-Mustaqeem*Verily, Allah is the all-generous and all-Noble.

As-Salaam 'Alaykum wa rahmatullahi wa baraatuhu.